3:Huntingford E-5 (1921-1928)1929 FLA Dorobo FLA

Names.

Before a child is born, the spirit of an ancestor is called upon, and the child receives the name of that ancestor, which he retains throughout his life.[1] At circumcision, a man becomes *Arap* (anom), "Son of (So-and-so)," *e.g.* a boy named Kipoo, whose father's name is Kiminiig, becomes Kipoo arap (Ki)miniig, and is known as Arap (Ki)miniig. Both the masculine and feminine names are mostly Nandi.

Circumcision. (Tum.[a] N.)

The customs connected with circumcision seem to be very similar to those of the Nandi. Boys are circumcised at intervals of about ten years; the ceremony takes place after harvest, about October, when extra food is bought from the Nandi; the actual operation is performed in the early morning. In the case of girls, a circumcision is held when there are sufficient girls in a district of an age to be circumcised; only the clitoris is removed. Circumcision, as among the Nandi, and in ancient Egypt, is a form of initiation into manhood or womanhood, and is preparatory to marriage.

Marriage.

It is usual for Dorôbo to have only one wife, as they are unable to support more. The price of a wife is paid chiefly in honey-wine. Before marriage the suitor gives to the girl's father as much honey-wine "as four women can carry." He also gives the parents honey-wine year by year after marriage, and he must give the father caps (*sembut*, pl. *sembwisiek*) made of the skin of the tiniest monkey (*Cercopithecus albigularis*). Nowadays, if a Dorôbo has any cattle, he sometimes takes a second wife.

Death.

When a Dorôbo dies, his body is taken out into the forest, about 200 to 300 yards from his hut, and left for the hyænas (*kimarudet*) to devour.

Miscellaneous.

When a Dorôbo thanks a person, he spits in the direction of the person, with or without saying "*Kongoi*," N. ("Thanks").

The Dorôbo call each other in the forest by blowing horns of water-buck (*ibondit*, N.).

Salutations:—

(*a*) Of greeting:—To men, "*Sopai*"; answer, "*Chem-le*" (health). To girls and women, "*Tôkwenga*"; answer, "*Ipô*."

(*b*) Of farewell:—"*Saisere*" (good-bye); answer, "*Saisere ok inge*" (good-bye to thee), or, "*Saisere ok okwek*" (good-bye to you).

Except "*Chem-le*" as the answer to "*Sopai*," these are the same as in Nandi.

[1] The Nandi also give children "spirit-names" (*koiset ap oiik*), which, however, are seldom used.

/255 cont./

XII.

Character of the Asá, compared with that of the Masai.

D 181 [086] In character the Asá in general greatly resemble the Masai, except that the tribal arrogance seems to be considerably lessened as a result of their poverty, though it still also always appears in their contempt of the el mgg,[1] whom they call mondo. It is not possible to give a D [077] general opinion about their attitude toward Europeans, since they have actually come into contact with them personally only in exceptional cases and otherwise are acquainted with them only from the accounts of the Masai. On the whole, the Asá living independently stand out favorably from those who have joined the Masai, in that the former seem to be more modest and less crafty, whereas the latter are a match for the Masai in audaciousness. The relationship of the two tribes to M D 648 each other rests on the complete subjugation of the Wandorobo, who see in the Masai their masters and, in major legal disputes, also their judges.

M [326] [564] Exceptions to this are the Masai blacksmiths, who stand as low in the estimation of the Wandorobo as in that of the Masai. The ol kononi is also completely without rights before the ol doroboni. The Wandorobo D [829] appear peaceable toward passing caravans and sedentary Negroes. When they once shot at the former with poisoned arrows, without having been D 648 attacked themselves, they seem /256/ to have acted in presumed self- 181 defense; in any case one cannot accuse them of a lust either for war or for murder. With these reservations, what has been said above about D 181 the Masai holds concerning their character traits, their solidarity 171 against the members of all foreign tribes, the position of their women, [562] etc. Something new to be mentioned here is the custom that I found several times according to which a woman, just because of her inferior position, may not walk through a group of men.

In greeting, the Wandorobo use the same words and formulas as the D • 576 Masai and accompany them with the same gestures.
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The farewell of the one going runs aija matida. The answer to it, adi, is said to mean "go!" To the objection that this is not very courteous, an aged Asá replied: "We are poor people, when the visitor has gone we no longer need give him any of our food!"

1, [A Masai word meaning "the unbelievers"--Analyst]